

## **How Do I know If Allah Loves Me or Hates Me?**

- Shaykh Musa Abdullah Jibril – May Allah Preserve Him.



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## FOREWORD

This small but very important treatise is a response to a question sent to Shaykh Musa A Jibril, by his 10-year-old student. It contains a critical ruling which every believer should be aware of, subsequently using it as the criterion and indicating factor of whether Allah loves you or hates you. Every person should hold himself accountable to the scale outlined in this treatise. There are many who claim to love Allah, but it is only those whom Allah loves back that are truthful to their claim. One should make their ultimate goal in this life to earn the love and pleasure of Allah, it is only through gaining His love and His pleasure, one attains true success in this life and the next. This goal of attaining the pleasure of Allah cannot be sought and thereafter attained without knowing the criterion Allah has set for earning His pleasure and love against earning His displeasure and hate. This treatise is small in size but contains critical and valuable information, for the weight of knowledge is measured by the weight of its subject, therefore, making knowledge of Allah the most noble and highest form of knowledge one can learn.

The Shaykh in answering the question has been precise yet compact, befitting for all people to benefit from. We ask Allah to accept this from the Shaykh, protect him and make this treatise a source of benefit for this Ummah.



**The Prophet (ﷺ) said: "All of my Ummah will enter Paradise except those who refuse." They said: "O Messenger of Allah, who would refuse?" He said: "Whoever obeys me will enter paradise and whoever disobeys me has refused."**

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " كُلُّ أُمَّتِي يَدْخُلُونَ الْجَنَّةَ، إِلَّا مَنْ أَبَى ". قَالُوا يَا

رَسُولَ اللَّهِ وَمَنْ يَأْبَى قَالَ " مَنْ أَطَاعَنِي دَخَلَ الْجَنَّةَ، وَمَنْ عَصَانِي فَقَدْ أَبَى ".

## How Do I know If Allah Loves Me or Hates Me?

*In the name of Allah, the Gracious, the Merciful (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ).*

*All praise is due to Allah. We praise him, we seek His help, we seek His forgiveness, and we seek refuge in Allah from the evil within ourselves and our evil deeds. Whoever Allah guides, there is none to misguide him. Whoever Allah leads astray, there is none to guide him. I testify there is no God but Allah alone, without any partners, and that Muhammad, peace and blessings be upon him, is His servant and His messenger.*

*Allah Almighty said, "O you who have faith, fear Allah as it is His right to be feared and do not die unless you are Muslims,"*

قال الله تعالى يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ

*And Allah Almighty said, "Fear Allah, from whom you ask each other, and in your family ties, for Allah is ever watchful over you,"*

وقال الله واتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

*And Allah Almighty said, "Fear Allah and speak words as befitting. He will amend your deeds for you and forgive your sins. Whoever obeys Allah and His messenger has achieved a great triumph."*

وقال الله اتَّقُوا اللَّهَ وَفُولُوا قَوْلًا سَدِيدًا يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ

فَقَدْ فَازَ فَوْزًا عَظِيمًا

*The truest word is the Book of Allah, and the best guidance is the guidance of Muhammad. The most evil matters are those that are newly invented, for every newly invented matter is an innovation. Every innovation is misguidance, and every misguidance is in the Hellfire.*

To proceed, it is indeed the truth, Allah loves and Allah hates. It is from His noble countless attributes. He loves and He hates, just as He gets angry, He dislikes, He smiles, He laughs and so on. This is mentioned in the book of truth – The Qur'an – in numerous verses.

However, when it comes to the names and attributes of Allah there is a fundamental rule that applies to every name and attribute that belongs to Allah the Most High, those of which He has named Himself with, or revealed in His book, or taught to any of His creation, or has preserved in the knowledge of the unseen with Himself. **There is nothing like unto Him, and He is the All-Hearer, the All-Seer.** At most, Allah's beautiful names and lofty attributes only share the name with His creatures, but they are of no resemblance in essence. For the Lord of the worlds holds no deficiency neither is He limited or restricted like His creatures. Allah is perfect. It is only through knowing Allah, His perfect essence, His magnificence and praiseworthy attributes can one appreciate that He is deserving of all worship, and the person can attain love of Allah.

لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴿١١﴾

The way in which to know if Allah loves you or not, is very simple. There is a rule which you can test yourself against and find the answer yourself. If you take what the Prophet صلى الله عليه وسلم has given you, you emulate and venerate him, you follow what he has commanded you, and you love him more than anyone else – including yourself, as well as abstaining what he has prohibited you from and hating what he hated, that's the indication of whether Allah loves you or not.

The Messenger of Allah صلى الله عليه وسلم is the best human Allah ever created, the best man to walk the face of this Earth. Allah chose him above all of His creation to convey His

divine message, which is universal. Loving him is compulsory and an obligation required for faith. The more you love him and obey what he has commanded, abstain from what he has prohibited, imitate him and emulate him, the higher you are on the scale of love.



**The Prophet (ﷺ) said: “None of you truly believes until I am more beloved to him than his child, his father and all the people.”**

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَلَدِهِ وَوَالِدِهِ وَالنَّاسِ أَجْمَعِينَ

Allah took the Prophet as His intimate friend (Khaleel), and our Walaa and Baraa should be where his Walaa and Baraa was. Allah gave him a special ranking and status in this life and the next. Because of his noble and lofty status, we have been commanded with sending peace and salutations of Allah upon him. There is not a place on this Earth, at any time, except that you find salutations and praise being sent upon Allah’s noble Messenger, and also this is a noble and rewarding deed to do.



**The Prophet (ﷺ) said: “Verily, the parable of myself and the Prophets before me is that of a man who built a house, perfected it, and beautified it, except for the place of one brick at its cornerstone. The people walk around it and are amazed by it, and they say: Why is this brick not placed? Thus, I am the brick, and I am the seal of the Prophets.”**

إِنَّ مَثَلِي وَمَثَلَ الْأَنْبِيَاءِ مِنْ قَبْلِي كَمَثَلِ رَجُلٍ بَنَىٰ بَيْتًا فَأَحْسَنَهُ وَأَجْمَلَهُ إِلَّا مَوْضِعَ لَبْنَةٍ مِنْ زَاوِيَةٍ فَجَعَلَ النَّاسُ يَطُوفُونَ بِهِ وَيَعْجَبُونَ لَهُ وَيَقُولُونَ هَلَّا وُضِعَتْ هَذِهِ اللَّبْنَةُ قَالَ فَأَنَا اللَّبْنَةُ وَأَنَا خَاتِمُ النَّبِيِّينَ



**The Prophet (ﷺ) said: “There is no Muslim who sends peace and blessings upon me, but the angels will send peace and blessings upon him as long as he sends peace and blessings upon me. So let a person do a little of that or a lot.”**

" مَا مِنْ مُسْلِمٍ يُصَلِّيَ عَلَيَّ إِلَّا صَلَّتْ عَلَيْهِ الْمَلَائِكَةُ مَا صَلَّى عَلَيَّ فَلْيُقِلَّ الْعَبْدُ مِنْ ذَلِكَ أَوْ لِيَكْثُرْ "

Likewise, if you do not follow what the Prophet has commanded you with and do not abstain from what he has prohibited you with, you can claim 24/7 that you love Allah, but it is a lie. You not adhering to what the best of Allah’s creations commanded and prohibited you with is an indication of Allah hating you. As Allah hates the person who does not follow the Prophet صلى الله عليه وسلم .

The evidence for this is found in the Qur’an in Soorat Ali-Imran: **Say (O Muhammad to mankind): "If you (really) love Allah then follow me (i.e., accept Islamic Monotheism, follow the Quran and the Sunnah), Allah will love you and forgive you of your sins. And Allah is Oft-Forgiving, Most Merciful."**

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ



The Prophet is our only means by which we can stand upon the correct path, the only means by which we know how to obey Allah correctly, earn His pleasure and enter paradise. Eternal bliss.



**The Prophet (ﷺ) said: “I may be likened to a man who kindled a fire, and when it lit up the neighbourhood the insects and these creeping things which fall into a fire began to fall into it. He began to prevent them, but they got the better of him**

and rushed into it. Now I am seizing your girdles to pull you from hell, but you are rushing into it.” This is Bukhari's version, and Muslim has one similar, but at the end of it he quotes him as saying, “You and I may be likened to that. I am seizing your girdles to pull you from hell. Come away from hell! Come away from hell! But you are getting the better of me and rushing into it.”

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّمَا مِثْلِي وَمِثْلُ النَّاسِ كَمِثْلِ رَجُلٍ اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ جَعَلَ الْفَرَاشُ وَهَذِهِ الدَّوَابُّ الَّتِي تَقَعُ فِي النَّارِ يَقَعْنَ فِيهَا وَجَعَلَ يَحْجِزُهُنَّ وَيَغْلِبُنَهُ فَيَقْتَحِمْنَ فِيهَا فَأَنَا أَخَذُ بِحُجَزِكُمْ عَنِ النَّارِ وَأَنْتُمْ يَقْتَحِمُونَ فِيهَا». هَذِهِ رَوَايَةُ الْبُخَارِيِّ وَلِمُسْلِمٍ نَحْوَهَا وَقَالَ فِي آخِرِهَا: " فَذَلِكَ مِثْلِي وَمِثْلُكُمْ أَنَا أَخَذُ بِحُجَزِكُمْ عَنِ النَّارِ: هَلُمَّ عَنِ النَّارِ هَلُمَّ عَنِ النَّارِ فَتَغْلِبُونِي تَقَحَّمُونَ فِيهَا "

The best example of this can be seen in the lives of the companions of the Prophet – may Allah be pleased with them. They listened and they obeyed, they hastened to all that which was good, and they abstained from all that which was prohibited. They held the Prophet more beloved to them than anything else, including their families, wealth, and selves – many times sacrificing their own lives to protect him and the message he came with. They used the blessings and fortune Allah bestowed upon them to aid his mission. These are the people whom Allah chose to carry forth his message so we could be guided with it. The real men and women we should strive to imitate in their striving for the religion and loving Allah and His Messenger.



‘Abd-Allah ibn Hishaam narrated: “We were with the Prophet (ﷺ) and he was holding the hand of `Umar bin Al-Khattab. `Umar said to Him, "O Allah's Messenger (ﷺ)! You are dearer to me than everything except my own self." The Prophet (ﷺ) said, "No, by Him in Whose Hand my soul is, (you will not have complete faith) till I am dearer to you than your own self." Then `Umar said to him, "However, now, by



Allah, you are dearer to me than my own self." The Prophet (ﷺ) said, "Now, O `Umar, (now you are a believer)."

حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ، قَالَ حَدَّثَنِي ابْنُ وَهْبٍ، قَالَ أَخْبَرَنِي حَيُّوَةُ، قَالَ حَدَّثَنِي أَبُو عَقِيلٍ، زُهْرَةُ بْنُ مَعْبُدٍ أَنَّهُ سَمِعَ جَدَّهُ عَبْدَ اللَّهِ بْنَ هِشَامٍ، قَالَ كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ آخِذٌ بِيَدِ عُمَرَ بْنِ الْخَطَّابِ فَقَالَ لَهُ عُمَرُ يَا رَسُولَ اللَّهِ لَأَنْتَ أَحَبُّ إِلَيَّ مِنْ كُلِّ شَيْءٍ إِلَّا مِنْ نَفْسِي. فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَا وَالَّذِي نَفْسِي بِيَدِهِ حَتَّى أَكُونَ أَحَبَّ إِلَيْكَ مِنْ نَفْسِكَ ". فَقَالَ لَهُ عُمَرُ فَإِنَّهُ الْآنَ وَاللَّهِ لَأَنْتَ أَحَبُّ إِلَيَّ مِنْ نَفْسِي. فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " الْآنَ يَا عُمَرُ ".

The Prophet and his companions were humans like we were, but the difference is, they had real and true faith. Faith which gave them perspective of what this life really is compared to what awaits the believers in the hereafter. *There is no calamity which we face except the Messenger of Allah faced something similar too it.* The Sahaabah were about whom Allah revealed this verse for: **“And the first to embrace Islam of the Muhajirun (those who migrated from Makkah to Al-Madinah) and the Ansar (the citizens of Al-Madinah who helped and gave aid to the Muhajirun) and also those who followed them exactly (in Faith). Allah is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success.”**

وَالسَّابِقُونَ<sup>ل</sup> الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ  
بِإِحْسَانٍ<sup>ط</sup> رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا  
الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا<sup>ط</sup> ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٠٠﴾

Allah sent the Prophet as a mercy to mankind, to take mankind out of darkness, misery, evil and misguidance to the path of eternal bliss and paradise. He was compassionate and sincerely loving towards his entire ummah, present and future!



**The Prophet (ﷺ) said: came to the graveyard and said: "Peace be upon you! The abode of the believing people and we, if God so wills, are about to join you. I love to see my brothers." They (the hearers) said: Aren't we your brothers, O Messenger of Allah? He said: You are my companions, and our brothers are those who have, so far, not come into the world. They said: Messenger of Allah, how would you recognise those persons of your Ummah who have not yet been born? He said: Supposing a man had horses with white blazes on foreheads and legs among horses which were all black, tell me, would he not recognise his own horses? They said: Certainly, O Messenger of Allah. He said: They would come with white faces and arms and legs owing to ablution, and I would arrive at the Cistern before them. Some people would be driven away from my Cistern as the stray camel is driven away. I would call out: Come, come. Then it would be said (to me): These people changed themselves after you, and I would say: Be off, be off.**

رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَى الْمَقْبَرَةَ فَقَالَ " السَّلَامُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ وَإِنَّا إِن شَاءَ اللَّهُ بِكُمْ لَاحِقُونَ وَدِدْتُ أَنَا قَدْ رَأَيْنَا إِخْوَانَنَا " . قَالُوا أَوْلَسْنَا إِخْوَانَكَ يَا رَسُولَ اللَّهِ قَالَ " أَنْتُمْ أَصْحَابِي وَإِخْوَانُنَا الَّذِينَ لَمْ يَأْتُوا بَعْدُ " . فَقَالُوا كَيْفَ تَعْرِفُ مَنْ لَمْ يَأْتِ بَعْدُ مِنْ أُمَّتِكَ يَا رَسُولَ اللَّهِ فَقَالَ " أَرَأَيْتَ لَوْ أَنَّ رَجُلًا لَهُ خَيْلٌ غُرٌّ مُحَجَّلَةٌ بَيْنَ ظَهْرَيْ خَيْلٍ دُهْمٍ بِهِمْ أَلَا يَعْرِفُ خَيْلَهُ " . قَالُوا بَلَى يَا رَسُولَ اللَّهِ . قَالَ " فَإِنَّهُمْ يَأْتُونَ غُرًّا مُحَجَّلِينَ مِنَ الْوُضُوءِ وَأَنَا فَرَطُهُمْ عَلَى الْحَوْضِ أَلَا لَيَذَاقَنَّ رَجَالٌ عَنْ حَوْضِي كَمَا يَذَاقُ الْبَعِيرُ الضَّالُّ أَنْادِيهِمْ أَلَا هَلُمَّ " . فَيَقَالُ إِنَّهُمْ قَدْ بَدَّلُوا بَعْدَكَ . فَأَقُولُ سُحْقًا سُحْقًا " .

The Prophet's Sunnah is a form of revelation from Allah – his words, actions and his tacit approval. Allah said regarding him, “He does not speak of his own whims and desires, rather, it is but a revelation revealed (to him).”

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۚ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ﴿٤﴾

Therefore, anyone who rejects the Prophet and does not accept him and submit to his guidance and orders, it's a sign of Allah's hate for a person hence they've been left to their evil ways and misguidance. Allah said, “Those who accept the guidance, He increases them in their guidance and bestows upon them their righteousness and piety.”

وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَءَانَّهُمْ تَقْوَاهُمْ ﴿١٧﴾

Ahlul Sunnah Wal Jama'ah believe that faith increases (with good) and decreases (with evil), the more faith a person has, the more his love for the Messenger of Allah صلى الله عليه وسلم increases, and vice versa. Therefore, since Allah loves those who believe in the oneness of Allah, He guides them to Tawheed and increases them in faith, making belief dear to his heart. Similarly, if Allah dislikes or hates a person, they continue in their misguidance. Allah said in the Quran: “And whomsoever Allah wills to guide, He opens his breast to Islam; and whomsoever He wills to send astray, He makes his breast closed and constricted, as if he is climbing up to the sky. Thus, Allah puts the wrath on those who believe not.”

فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ ۖ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصَّعَّدُ فِي السَّمَاءِ ۚ كَذَلِكَ يَجْعَلُ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ ﴿١٢٥﴾

Loving the Prophet draws the person closer to Allah and obeying him is obeying Allah and His command. Truly, one cannot obey Allah without obeying His Messenger. And it is only through him you can enter paradise. As the Prophet صلى الله عليه وسلم said, everyone is in need of him, even his father Ibrahim.

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّى فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِظًا

“And whosoever disobeys Allah and His Messenger (Muhammad صلى الله عليه وسلم), and transgresses His limits, He will cast him into the Fire, to abide therein; and he shall have a disgraceful torment.”

وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ، يُدْخِلْهُ نَارًا خَالِدًا فِيهَا وَلَهُ عَذَابٌ مُهِينٌ

Indeed, the good people's hearts yearn for the good and truth - they always hear, obey and hasten to the good. Allah has also warned against those who oppose and disobey His Messenger, He said: “...And let those who oppose the Messenger's (Muhammad صلى الله عليه وسلم) commandment (i.e., his Sunnah - legal ways, orders, acts of worship, statements) (among the sects) beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant) should befall them or a painful torment be inflicted on them.”

لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا قَدْ يَعْلَمُ اللَّهُ الَّذِينَ يَتَسَلَّلُونَ مِنْكُمْ لِوَاذًا فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ

Love gradually increases. Allah loves the person when he maintains what Allah has commanded him to do, like the five daily prayers, fasting Ramadan, maintaining the pillars of Islam and Imaan. After maintaining what's been obligated and enjoined upon a person, (s)he draws nearer to Allah by increasing and building upon the obligatory with the voluntary acts. (S)he gradually and continuously increases with the supererogatory on top of the obligatory so that the believer keeps going and reaches closer and closer to Allah by the good he does, until he reaches the pinnacle. At which point, Allah loves him, and as Allah said in hadith Qudsi, "I become his hearing with which he hears, his seeing with which he sees, his hand with which he strikes, and his leg with which he walks; and if he asks (something) from Me, I give him, and if he asks My Protection (refuge), I protect him."

قال رسول الله صلى الله عليه وسلم: "إن الله تعالى قال: من عادى لي ولياً فقد آذنته بالحرب. وما تقرب إلي عبدي بشيء أحب إلي مما افترضت عليه، وما يزال عبدي يتقرب إلي بالنوافل حتى أحبه، فإذا أحببته كنت سمعه الذي يسمع به، وبصره الذي يبصر به، ويده التي يبطش بها، ورجله التي يمشي بها، وإن سألني أعطيته؛ ولئن استعاذني لأعيذنه" ((رواه البخاري)).

This shows, the slave of Allah reaches a point where all his actions, statements and concerns are to please Allah and Allah alone. Thereafter, no one can harm you, you are only walking on this Earth physically, but your heart is dwelling in paradise. And when you ask Allah for something, He grants it to you. Whether that's refuge, protection or something else. Allah will fulfil your supplications and oaths.

Any extra good deed you do, you reach a step closer to Allah, the more you do the closer you get to Him. Then, Allah will love you. The Prophet (ﷺ) said, "When Allah loves a slave, calls out Jibril and says: 'I love so-and-so; so love him'. Then Jibril loves him. After

that he (Jibril) announces to the inhabitants of heavens that Allah loves so- and-so; so love him; and the inhabitants of the heavens (the angels) also love him and then make people on earth love him".

In another narration, it mentions that the Messenger of Allah (ﷺ) said: "When Allah loves a slave, He calls Jibril (Gabriel) and says: 'I love so-and-so; so love him.' And then Jibril loves him. Then he (Jibril) announces in the heavens saying: Allah loves so-and-so; so love him; then the inhabitants of the heavens (the angels) also love him; and then people on earth love him. And when Allah hates a slave, He calls Jibril and says: 'I hate so- and-so, so hate him.' Then Jibril also hates him. He (Jibril) then announces amongst the inhabitants of heavens: 'Verily, Allah hates so- and-so, so you also hate him.' Thus, they also start to hate him. Then he becomes the object of hatred on the earth also".

That's real fame. Your name will be uttered across the vast heavens to millions of angels! Countless angels will love you. In addition to that, it will be said, Allah, Jibril and the angels love so-and-so, then the love of that person will be inserted into the hearts of the believers on Earth too! Not all the people – but - the righteous people, the Prophets and Messengers, the Sideeqs, and the Martyrs. Allah will insert love and acceptance of the person into the hearts of His righteous slaves on Earth.

There's a hadith, the basic and the most dependable symptom of belief is to love a believer for the sake of Allah. To love for Allah's sake and to hate for Allah's sake - that's the essence of this religion.

The best thing in this life, really, is to have someone who loves you for the sake of Allah, you have friendship with such a person. Whether it be with a friend, a spouse, your child, anyone who loves for the sake of Allah and strives towards righteousness. That's why this topic is so beautiful and vast, volumes could be written on the topic of Al-Mahabbah.

Even the example of the Prophet with Abu Bakr (may Allah be pleased with him), or the Prophet with Khadijah (may Allah be pleased with her) – both their relationship with the Prophet were exemplary examples of friendship. They were the completion of each other.

The Prophet during his migration, when he migrated with his companion, Abu Bakr, during the darkness of the night, whilst travelling, Abu Bakr would sometimes go in front of the Prophet and sometime behind the Prophet. Why? He said, when I feared that the enemy was coming towards us from the front, I would go in front. And when I feared that the enemy was approaching from the back, I would go to the back. He did it in order to defend and protect the Prophet at the expense of his own.

That was the companionship of Abu Bakr and Khadijah, they would comfort and act as a consolation to the Prophet. There was no other wife to the Prophet like Khadijah, he never married another during her lifetime. She never said a word to him, rather she aided and supported him all his affairs. She was a backbone and pillar upon which he would rest. One time, A'isha said to the Prophet, "You always mention Khadijah, but Allah sent you better than Khadijah!" The Prophet responded saying: "I swear by Allah, No! No one is better than Khadijah." The prophet said about her: "She had faith in me when the people rejected me. She believed in me when the people disbelieved in me. She supported me with her wealth

when the people prevented me. And Allāh blessed me with children through her and not through any other wife."

That's why the Prophet had a deep and profound love for her, so much so that even years after her death, he continued to keep ties with her friends. He would honour them because they were Khadijah's friends.

A'isha said: I did not feel jealous of any of the wives of the Prophet (ﷺ) as much as I did of Khadija (although) she died before he married me, for I often heard him mentioning her, and Allah had told him to give her the good tidings that she would have a palace of Qasab (i.e., pipes of precious stones and pearls in Paradise), and whenever he slaughtered a sheep, he would send her women-friends a good share of it.

That's exemplary friendship and relationship. Similarly, the Prophet said about his companion Abu Bakr: "'There is no favour due upon us from anyone, except that we have repaid him, with the exception of Abu Bakr. Verily upon us, there is a favour due to him, which Allah will repay him on the Day of Judgement. No one's wealth has benefited me as Abu Bakr's wealth has benefited me. And if I were to take a Khalil, then I would have taken Abu Bakr as a Khalil, and indeed your companion is Allah's Khalil."

The reward of Abu Bakr for his loving of the Messenger of Allah more than anything else, reaching the pinnacle of faith, supporting and striving in the cause of Allah, loving and hating for His sake, his reward is left to be rewarded by Allah.

That's why from the best things one can have in this life is to have a friend who loves him for the sake of Allah. Indeed, all other friendships will be expelled on the Day of Judgement. Friends on that Day will be foes to one another except Al-Muttaqûn - the pious. Those who loved for Allah's sake, that is the only love that will remain.



## الْأَخِلَاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ

When there's love for Allah's sake, there is true friendship - intimate friends who hasten and race each other to Allah. When one falls down, the other picks him up. You find comfort and solace from each other in a world that breaks you continuously, a source of relief for each other. You see each other and your difficulties are eased, and you both hasten to goodness. That's companionship.

Allah honours this friendship that's for His sake. that's why they are amongst those who are shaded on a day when there's no shade but his shade.

The love of Allah has no limit. It is the finest kind of love and the highest form of love with no deficiency! Very few are able to attain it. When Allah loves you, you must love Him. Is there any goodness better than goodness? So, when Allah loves you, you love Allah too with utmost love - that's the finest kind of love. Everyone claims to love Allah, but talk is cheap, even unbelievers will claim they love God whilst committing the worst crime on the face of this Earth, Shirk. Therefore, what counts is to have Allah love you. That is the determining factor of who is truthful to their claim and who is not.

The highest form of love, the finest kind of love is Allah's love. Included in it is the love of Jibril and the angels, and the love of the righteous believers for you which is inserted in their hearts. When you reach the pinnacle - a righteous obedient slave - an ally of Allah, Allah will say: whoever bares animosity or hatred towards an ally of mine, I will enter into warfare with him. Allah is your defender!

That's the Lord of the worlds - Glory be to Allah - can it get more beautiful than this?  
 Allah is going into war for his righteous slave! He has taken it on himself to protect and preserve him.

When you love Allah - you follow His commands. Whatever Allah revealed to His beloved Messenger, and His Messenger commanded us we listen and obey, and whatever he prohibited us from, we refrain. That's the scale to know whether Allah loves or hates you and to what degree!

“But no, by your Lord, they can have no Faith, until they make you (O Muhammad صلى الله عليه وسلم) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.”

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا  
 فِي أَنْفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴿٦٥﴾



The Prophet (ﷺ) said: “Whosoever loves for the sake of Allah, hates for the sake of Allah, gives for the sake of Allah and withholds for the sake of Allah, he will have the perfection of faith. His faith will be completed.

" مَنْ أَحَبَّ لِلَّهِ وَأَبْغَضَ لِلَّهِ وَأَعْطَى لِلَّهِ وَمَنَعَ لِلَّهِ فَقَدْ اسْتَكْمَلَ الْإِيمَانَ "

*We ask Allah, almighty God, to make us of those whom He loves and bestows His abounding grace, mercy and forgiveness upon. May He insert the love for His beloved Messenger in our hearts and make the Prophet dearer to us than our families, wealth and own selves, so our faith may be complete. May Allah make us amongst those whom He loves.*

